





the most careful inquiry, they were led to conclude that there were not less than 10,000 families, and in the whole country through which they passed, not less than 40,000 families destitute of the Bible. Through the liberality of various individuals and societies, they distributed, the first year, 600 Bibles, 3000 Testaments, and 10,000 religious tracts. The next year, they procured and were instrumental in distributing 400 bound volumes of religious books, 100 pamphlets, 8000 tracts, and 2,700 Bibles. And one of them was afterwards instrumental in procuring for distribution, in that destitute region, 4,200 Bibles more.

Nearly all the Society's missionaries, in addition to preaching the gospel, visiting schools, and performing the various other parts of missionary labor, have, as means could be obtained, distributed Bibles, tracts, and other religious books. Thousands of volumes have in this way been circulated, and in the most destitute parts of the country.

But their wants are by no means supplied. Thousands of families still remain destitute of the Bible; and hundreds of thousands, destitute of the stated preaching of the gospel. The Sabbath is still, in many places, a day of amusement, and all the means of grace are neglected. Multitudes are living without the gospel, and dying without holiness. And, as without holiness no man can see the Lord, that case beyond the grave will be inexpressibly dreadful.

In the State of Massachusetts, are more than thirty churches, which have long been destitute of the stated preaching of the gospel; and which, without assistance from other churches, there is reason to fear, will never enjoy it. As they were too feeble, or too divided to support it wholly themselves, their houses of public worship were on the Sabbath often closed. The consequence was, a general and rapid decline of true religion, and as general and rapid an increase of error and immorality. Public worship was at length wholly suspended, and all the people left destitute of the stated means of grace. In this condition they have continued, sinking lower and lower in ignorance and sin. And remaining in this state, nothing but a miracle of grace can save them from endless perdition. Nor will the evil stop with them. It will affect their children, and children's children. It may extend to all future generations; and its influence be felt by multitudes to all eternity.

A few individuals, however, in all these places, still remember Zion. As they sit solitary, and sigh over the desolations around them, they stretch out their hands, and, with an imploring eye, look to us for help. And we feel that if means can be obtained, we ought to help them. They are members of the same body with ourselves; and when one member suffers, the other members ought to suffer with it. When we behold our fellow Christians sinking under the pressure of accumulating calamities, we ought stretch out the arm of relief. We ought to do it for our own sake. We ought to do it for our brethren and companions' sake. We ought to do it for Christ's sake. Although he was rich, for our sake he became poor, that we through his poverty might be rich. And shall we stand by, and see those perish for whom Christ died? He agonized on the cross, to open the way for them to have the gospel. And shall we make no efforts to extend it to our brethren? If we hope to dwell with Christ, let us imitate his example. Could an efficient missionary visit the feeble and destitute churches in this Commonwealth, and say to them, Your sister churches are taking a deep interest in your condition, are praying that you may again have the gospel, and are ready to contribute to your relief; it would be to them as life from the dead. They would make vast efforts to help themselves, than they can otherwise ever be expected to make; and in a few years they might, with a little assistance, and the blessing of God, again enjoy the gospel. Nor is it useful, in many cases, even to send a missionary. Several of these churches have made application, and are now earnestly entreating us for help. And could we assist them to the amount of fifty or one hundred dollars a year, they might soon settle a minister. In the course of a few years, with the divine blessing, they might support the gospel themselves. The assistance which they received, might then be devoted to others who are destitute, until all the waste places in the Commonwealth would be supplied. And when we recollect that the gospel is the means which God has appointed, and is accustomed to bless for the salvation of men; who can estimate the effects of its establishment in thirty different places, which, without such assistance as we wish to give them, must remain destitute.

A minister now living, was settled over a feeble and destitute church in New England, which consisted of only about 20 members. That church now consists of about 300. And there have been added to it, since his settlement, more than 400. And there is every reason to believe that many, through his instrumentality, who might otherwise have perished, will now obtain eternal life.

The Society wish to say a word also, in behalf of the destitute in the state of Maine. In this state are more than 120 towns and settlements, containing a population of more than 100,000 souls, who are destitute of the stated enjoyment of the gospel. Many of them are destitute even of the Bible, and shut out, in a great measure, from all the means of grace. You may go through settlements forty, and in some cases, fifty, and even sixty miles, and not find a single house dedicated to the worship of God, or a single place where the famishing soul may repair from Sabbath to Sabbath, to partake of the bread of life. Yet over all these destitute regions are scattered individuals who once enjoyed the gospel. With kindred spirits they rejoiced in going to the house of God, and sitting under the droppings of the sanctuary. Their eyes gazed with wonder, and their hearts swelled with love, as they saw the beauty of the Lord, and inquired in his temple. But these seasons of heavenly comfort have now passed away. The Sabbath indeed returns, but not its blessings. No voice is heard to whisper, Let us go up to the house of the Lord. No house of the Lord can be seen. No voice of prayer, and no song of praise is heard to echo over the desolation. All is silent; only as broken by the voice of worldly business and amusement, mingling with the voice of the beasts of the field and the fowls of heaven. The souls thirsting for God, and crying, When shall we come and appear before God, retire to weep in secret places, and pour out their desires to Him, "who heareth the prayer of the destitute," that he would incline those who still sit under the droppings of the sanctuary, to send them a portion of his blessings.

From more than 20 towns we have received the earnest, and repeated entreaty, "Do send us a minister. We greatly need Bibles, and other religious books; but we need above all a minister, to go in and out before us, and break unto us the word of life. Our children are growing up in ignorance, and exposed to all kinds of error. You can scarcely conceive our destitute situation. We are indeed as sheep scattered upon the mountains, without a shepherd. Will you not speak to the churches of your highly favoured region, in our behalf? Could they only witness our deplorable destitute condition, they would gladly assist us." And considering that they are our brethren, many of whom have gone out from among ourselves; that they are near; that their wants are known; and that they look to us for help; the Society has, for the last five years, devoted its efforts principally to their relief. It has made it an object to help those, who would make an effort to help themselves. In this way it has been the means of settling a number of ministers. These ministers labour, a part of the time, among the people over whom they are settled, and the rest of the time, as missionaries in the destitute places in the vicinity. They receive their principal support from the people among whom they labour,

and the remainder from the Missionary Society. In a few years, the people over whom they are settled will, it is believed, be able wholly to support them; and our assistance may be devoted to others who are destitute. In this way, could the means be obtained, it is believed, that twenty ministers might be settled in the principal places, through a destitute region of 200 miles, in the course of ten years. These, besides being Pastors of so many churches, and teachers of so many congregations, might exert a powerful and salutary influence over an extensive and destitute region around them. They might be the means of the formation of other churches, and of the settlement of other ministers. As they would be on the ground, and able to encourage, direct, and concentrate the efforts of those, who are disposed to support the gospel; those efforts would be greatly increased; and would be rendered vastly more successful. In a few years, many towns, which might otherwise remain destitute for half a century, might in this way be supplied with ministers. Each minister, in addition to preaching the gospel and administering ordinances, might exert a powerful and salutary influence on the children and youth, not only of his own congregation, but of the destitute towns in the neighbourhood. One of our missionaries, in a town that had no minister, ne meeting-house, and no school-house, formed ten Sabbath Schools. In these were collected more than 200 children. If twenty ministers should each do the same, only in three towns, it would bring together 12,000 children to receive religious instruction; a great proportion of whom must otherwise remain destitute. And should each minister preach to 500 people in a town, this would bring no less than 30,000 souls under the sound of the Gospel. And in addition to all the benefits which might result to them, and their children after them, their example might influence others; and their example, others; and so the benefits might extend to multitudes, not only of the present, but all future generations; and might be felt by hundreds of thousands and even millions of souls, with deeper and deeper interest, to everlasting ages.

Such, Brethren and Friends, are the objects which we wish to present to your consideration. In view of them, we respectfully request that you would unite with other congregations in the Commonwealth, in an annual contribution for the MASSACHUSETTS MISSIONARY SOCIETY. We also request, that as many as consistently can, would become Life-members; that benevolent individuals among you, would make their minister a Life-member; and if he and they should judge that it would be useful, form themselves into a Society, auxiliary to the Massachusetts Missionary Society; and afford it assistance annually, in such other ways, as they may think proper.

Wishing that you may be guided by wisdom from above, be influenced by love to Christ and the souls of men, and that your liberality may be the means of salvation to many, we remain, with Christian salutations, very respectfully, yours, &c.

L. WOODS, } Committee of the Trustees  
J. EDWARDS, } of the Mass. Miss. Society.

## RELIGIOUS.

### MODE OF CONDUCTING REVIVALS.

From the Portland Mirror.

There being some tokens of a special divine presence among my people, induced me to write to an aged father in the ministry, who has performed the duties of his office more than forty-seven years, who has been favored with numerous revivals of religion among his own people, and has been much conversant with revivals in other places. He says, "the second year after my ordination, a revival commenced, and every family in the town had a greater or less number in it under serious impressions. After this, there were repeated revivals in particular districts, but not general. The work which commenced in 1797, increased and gradually extended for two years, when it became general through the town, and continued for a year without any visible declension; then it gradually abated. This work, from its beginning to its end, continued five years; a very unusual and remarkable work in this respect. During this period large additions were made to the church. After this for several years, revivals and converts in different districts were multiplied, and we seldom had a communion without receiving by profession one or more individuals." In 1821 another revival commenced in the place, and when 94 had been received to the church, and 40 were propounded, he stated, "It is believed that there with others, who will offer themselves, will make the whole number added to the church, as the fruits of this revival, not far from 150."

Reposing great confidence in the experience and judgment of one who has great opportunity to observe what measures have been most useful, led me to make a number of inquiries. If you judge that the following extract from the letter which I have received in answer to my inquiries, will be useful to the public, you will oblige a number of your readers by inserting it in the Mirror. The letter is dated April 15, 1824.

"You inform me that a good work is beginning among your people, and this is good tidings; and then ask by what means it can be increased, rendered genuine, and continued without any declension? These are important inquiries, and the questions asked are so many, that answers must be very brief. You ask, 'how frequent should religious meetings be?' In the same district, a meeting on Saturday evening and Sabbath evening, and one about the middle of the week, would be enough certainly, if not too many. However, instead of making a reply to each question, I will give a general view of the best way as it appears to me from what experience I have had. I observe, what is called a rapid work is not apt to be the most genuine. If a few persons among my people, were seriously impressed, I would appoint a conference at a time, and in a place, where I thought the greatest number would attend, with a view of making inquiry of persons about their religious views and feelings. Then I would ask the serious ones such questions, as would let all present see how they felt, how differed their present views are from those which they had in a secure state. My object would be in this way, to inform all, that a work had begun; and I would make remarks with a design to render the impressions deeper; to show all, it was necessary for them to feel the truth as those few do; and thus endeavour to awaken and impress every mind. I should not wish to have any speak in the meetings, except those who could reflect some light and be useful; should not allow young converts to say much; yet now and then let them very briefly relate their experience; and should call on the brethren generally to make the prayers. In preaching and conferences, of the truth of which the Holy Spirit was convincing them; such as the depravity of the heart, necessity of the new birth, man's weakness, and dependence on God's holy pleasure, to let them see He might justly leave them to perish; was under no obligation to save—and life, if given, must be unmerited. Such truths as the Holy Spirit was impressing, are the most important, and ought to be made very plain, and powerfully impressed. I should labor to excite feelings or passions no further than such doctrines would excite them. For passions without light do not much good. I should often speak against giving any attention to imaginary ideas, such as dreams, visions, voices, and texts of Scripture suggested. By giving heed to such things, thousands have been deceived. I should seldom say any thing about the work, except in this strain—God is here; now is an accepted time; if any are idle in a summer season, they have nothing to expect but swift destruction. If any appeared to be in a despairing way, should show them they cannot be certain they shall not be

saved; their duty is to cry for mercy and not indulge despondency. But I should not feel much concerned about their despair, unless their nerves were greatly affected, and there were symptoms of derangement; then a physician might perhaps do them most good; for I never knew any others, than those of disordered nerves, in a state of despair.—I should be careful never so much as to give a hint, that the work might, or would be prevented, or suffer others to do it, if it could be prevented, but preach and talk as though it would continue and increase forever. The idea, many suggest, that revivals will be short, seems to me to have this effect; we must be awake now for a short season and then go to sleep. It is our fault that the work does not continue and increase; and if any indulge an idea it will soon be at an end, it will soon begin to decline. I should preach and talk much to young as well as old converts. Young converts have new and pleasant feelings, and are apt to think life; their work is done; they now shall live a happy life; they see not their danger. The danger of their becoming stupid should be impressed on them; they have only begun their work; they have a warfare to fight, a race to run, and if faithful as they ought to be, they will go on to perfection; so teach them daily their duty to watch, pray, press forward. All disputes should be avoided, especially about baptism; in few words, we believe, in order for persons to be saved, the need or feel the truth, such as our depravity, and the way of life by unmerited grace through Christ. All we can do is to explain and convince. As far as person's feelings are excited by truth, it is well; but to excite passions in any other way than by truth, is of little importance. Hence lay exhortation can do but little good, unless the speaker can make truth plain; if he can, he may do good. Sometimes hearing certain persons speak has an effect to alarm and awaken the stupid and careless; especially for one who has been a Deist, or Universalist, or some one who has been very openly wicked; if he speaks and appears much impressed, many say then, religion is important, we must attend to it. I could have given reasons to the hints suggested, but have not had room."

### THEOLOGICAL SEMINARY IN VIRGINIA.

An effort is now being made to establish a Theological Institution in Virginia, for the benefit of that State, & of the southern country in general. The following statement respecting this design, is derived from the most authentic sources, and may be relied on with the utmost confidence.

Plan of the Institution.—In all important particulars, the plan of this Seminary resembles that of the Institutions of Princeton and Andover. There are to be, at least, three professorships; one of Biblical Literature; one of Christian Theology; and one of Ecclesiastical History and Polity. The Institution is under the immediate care of the Presbytery of Hanover (within the bounds of which it is placed); but the Presbytery is required to make an annual report to the Synod of Virginia, and to the General Assembly of the Presbyterian Church.

Location.—The Seminary is located in the neighborhood of Hampden Sydney College, in the county of Prince Edward, about the middle of the State from East to West; and about fifty or sixty miles from its southern boundary. The surrounding population is intelligent, moral, and in many instances pious. Boarding may be obtained in the neighborhood at about two dollars per week, including washing, lodging, and fuel.

Progress.—A Professor of Christian Theology has been appointed, and was inducted into office on the first day of the present year. The school was opened with a small class; but with every reason to hope for a large increase, provided sufficient funds can be raised to endow the necessary professorships.—The design is, in the first place, to accomplish this object; and afterwards to erect such buildings as necessity may require, or means permit. The only deviation from this purpose will be in the building of a house for a professor, which is thought to be indispensable. This, however, will be accomplished by a local subscription, which is already filled up; so as to warrant a contract for the work.—The amount raised for a permanent fund, and now at interest or vested in stock, is nearly \$14,000, and agents are appointed to travel in various directions, and solicit aid from the whole church.

Necessity of the Institution.—This appears from various considerations.

1. The very destitute condition of the country.—Taking the whole region, which this Seminary is designed to benefit, there is not one educated preacher, for every ten thousand souls! Taking the whole population as it now stands, out of every hundred thousand, there are more than eighty thousand who do not belong to any Christian society! Few are so well supplied with the ministrations of the gospel, as to hear a preacher of any kind oftener than once in two weeks; in very many instances, not oftener than once in four weeks; and thousands enjoy no regular instruction at all.

2. All experience shows that a supply of religious teachers, cannot be furnished by the northern Seminaries.—Andover, Princeton, and Auburn, do not send out more than about sixty preachers a year; and at least sixty preachers are annually taken from their labours to their rest. There are now about six hundred vacant congregations in the Presbyterian Church; thirty or forty new ones are formed every year; more than 300,000 souls are annually added to our population; and there is a continually growing demand for foreign missionaries. How can the present Seminaries supply these numerous and pressing wants?

3. The church cannot afford to raise up missionaries in the north, and send them to the southern country.—A northern man, by locating himself in the alluvial part of the southern country, runs the risk of being suddenly cut off by fever, or of contracting a disease of the liver, which will shorten his days. The church can ill afford to bear such losses; but if she could, it ought not to be expected that young men, when there are so many urgent calls in other directions, will put life and health to hazard, in a region where much labour must be performed, much hardship endured, and a scanty support expected.

4. Native preachers are better suited to the habits and manners of the southern people, and to the general state of society, than men trained at a distance.—This is too obvious to require comment. It ought to be added, however, that natives, being able to bear the climate during the whole year, can do much more good than missionaries, who labour for six months, and then, just when they have made a good impression, and excited a deep interest, leave the region, and perhaps are seen no more.

There must be a Seminary at the South.

Necessity of aid.—The pecuniary embarrassments of Virginia, and the southern country in general, are great. They who take an interest in the concerns of religion & the welfare of the Redeemer's kingdom, are so few in number, and so limited in resources, that this great and most necessary work cannot go on without the general assistance of the church. But by affording liberal aid to this object, it is fully believed that the church here, can do more for the promotion of religion to the south, than by any other means whatsoever. The aid which we solicit is precisely that by which we shall be enabled hereafter to help ourselves; and bear a part in the great work of evangelizing the world.—N. Y. Observer.

The amount of donations to the American Board of Foreign Missions for the month ending April 12, is \$2143.

The receipts of the American Tract Society, in the month of April last, were \$294, 99.

### BIBLE SOCIETY OF PHILADELPHIA.

The Sixteenth Annual Meeting of the Philadelphia Bible Society was held on Wednesday evening last, in Zion Church, Fourth-street. A large and respectable assemblage attended. The venerable President, the Right Rev. Dr. White, in the chair. The Report was read by the Rev. Dr. Brodhead. The concerns of the institution are in a flattering state. It has distributed since its formation, more than 81,000 copies of the Scriptures; 7000 copies were published by it during the last year, and upwards of 8000 are now going through the press. It was the first Bible Society in the Union. A fact is stated in the Report which ought to rouse the efforts of every believer in Christ. It is this—Leander Van Eas, a solitary individual, has circulated 456,000 copies of a New Testament translated by himself.—Such a life is worth living! Is he not an example? And is he not more noble than all the conquerors that fill the pages of history? Go, all, and live to some purpose, like him.

After the reading of the Report, one or two addresses were delivered. The Rev. Mr. Crane, Missionary among the Tuscaroras, in the state of New-York, stated the following fact. Two of the missionaries to the Osges, went from their mission establishment, some time since, to visit two remote tribes, among whom a missionary had never been seen. On arriving at the dwelling place of one of the tribes, they found it deserted, and passed on to the next. Never had the feet of a missionary trod this ground before.—They found the Indians at home. They discovered a man who could act as interpreter. With him they passed from house to house speaking to the people. At length they called at a hut where were a man and his wife. On entering, the woman asked them, "Do you bring Jesus Christ with you?"—Struck with astonishment, and scarcely understanding her, they did not immediately answer. "I mean," says she, "do you know and love, and follow the Lord Jesus Christ?" They told her they were his ministers. At this she was transported with joy. She asked them if they would not go to prayer. They replied yes,—"Do so," said she, "and I will bring you a Bible." She went into the interior of the hut, and lifting up a parcel of bear-skins, brought them out a Bible!—It had been given by a Moravian missionary to her father half a century ago, and he on his death bed, commended it to her perusal. She had borne it into the remote wilderness, and there had rejoiced in its promises, and found salvation through its truth! If such be the history of a single Bible, what must not be the grand consequence of Bible Societies?

At the close of the meeting, an aged Tuscarora chief, who accompanied Mr. Crane, addressed the Society. He is 80 years of age, twenty of which he has been a consistent Christian.—He spoke through an interpreter, and expressed his joy at what he witnessed,—saying he should go home & tell his nation. May the Lord bless him!

Such a meeting, where all denominations united, without any possibility of collision, closed as it was by a Christian Indian chief of fourscore, whose conversion has flowed from the Bible, was an antipast of that day, when all shall surround the throne of the common Father with songs of everlasting praise.—Phil. Recorder.

From the Northampton Chronicle.

LETTER FROM REV. PLINY FISK, to his BROTHER, Mount Lebanon, Palace of the Emir Beshir, July 17, 1823.

Dear Brother,—I slept last night for the first time on the lofty, rugged, and rocky mountains of Lebanon. We came yesterday from Beyrout to this place, riding ten hours on asses, across high and precipitous elevations and deep sunny valleys. We came here to visit the Emir Beshir, the prince of the Druses and Christians who inhabit these mountains. He is almost a king, though he is subject to the Grand Seigneur; and also under the Pacha of Acre. The office is hereditary in his family. They were formerly Mahomedans, but they have embraced Christianity, though they still keep up the appearance of Muslims when among the Turks. We have had an interview with him to-day, and he has given us a letter to visit the different places in the mountains and reside to learn Arabic wherever we please. We intend to spend the summer in these parts. Brother King is with me, and we occupy a room in the palace of the prince, who has sent us word, since we saw him, that we are at liberty to remain in his palace, if the place suits us, for ten or fifteen days, or as long as we like. The palace is an immense stone building, containing yards, houses, &c. Here the prince resides, with a great retinue of soldiers and servants. It stands on a high hill, by the side of one of the deepest valleys I ever saw. When you stand in the valley, the mountain seems to rise on both sides almost to the clouds; and when you stand on the hill, on either side, and look downward, the valley presents a frightful precipice. There is but little earth on the rocks, of which the mountains are composed, yet much of the ground is cultivated, and you see a great variety of gardens and fruitful spots, and a multitude of olive and fig trees, also mulberry trees, which are cultivated for the support of silk worms. It is wonderful to see what labour is bestowed on some of the mountain sides to fit them for cultivation. Stone walls are built at short distances from each other, parallel with the base of the mountain, and the earth is scraped into the hollows until it is level with the top of the wall, on which are planted trees, shrubs and vegetables; and in this manner the mountains are formed into fields or steps.

The greater part of the inhabitants of the mountains are Maronite Christians. A large proportion however, are Druses—there are very few Muslims. Travelling is very tedious, on account of the badness of the roads; no paths are taken to make them good, and large rocks and loose stones render it in many places almost impossible to ride. The mountains are not covered with forests as in America, and you see only a few small pine trees here and there. There being very few Turks here and in most of the villages none at all, the people enjoy a great degree of liberty. The men are stout and active, and more civilized than in other parts of Turkey.

We anticipate the time when they will be instructed in true Christianity; and if it should please God to pour out his Holy Spirit upon them, they will then be a happy people. Pray, dear brother, that this may take place soon, and that a blessing may attend the feeble efforts of your unworthy but affectionate brother, PLINY FISK.

### REVIVALS OF RELIGION.

REVIVAL AMONG THE WYANDOTT INDIANS.

Extract of a letter from the Rev. James B. Finley, Missionary among the Wyandotts, dated Sandusky Mission House, Feb. 10.

"I have just returned from a tour to the north in company with Moonquake and Greyeyes, two Indian chiefs, and John Pointer, the interpreter. We had intended to visit the Chippewa Tribe, but on our arrival at Detroit, we learned that they were so much dispersed by the late war that a visit would be inexpedient at present. We however visited some of the Wyandotts on the River Huron, and also those on the Canara in Canada. In both of these places God owned our labours, but more especially in the latter, where several were awakened, three converted, and fifteen joined society.

Since our return the work of grace hath so revived among us, that within one month, twenty-seven have been added to our number, which now amounts to two hundred and sixty. Our people are much engaged in the gracious work, and so numerous are our congregations that no house we

have will hold them. Our class and prayer meetings are well attended. Never indeed was there like Joshua and Caleb, seem determined to go God in this work, that even the pagans remain almost at every meeting some come over on the Lord's side. [Methodist Mag.]

### REVIVAL AT SEA.

Letter to the Editor of the Boston Recorder, dated New Bedford, May 4, 1824.

Dear Sir,—I hasten to inform you of that which is good news to the friends of Zion, particularly such as feel an interest in the salvation of Seamen. A ship which has returned to this port from a whaling voyage, has been visited by the grace of God. Four give good evidence of having experienced a saving change, and others have returned to inquire of Christians, at home, what they shall do to be saved. The interesting seriousness in this ship's company was occasioned by a book borrowed from a Nantucket ship. This book, I understand, was in the hands of the owners, by the instrumentality of some individual in New-York. For a number of months before the ship returned, they had meetings in the cabin on the Sabbath, and twice in the week. One of the officers was a subject of the revival, and all treated it with serious attention. There are many interesting particulars connected with the above, which I trust will be furnished by some person.

Every pious friend of the sailor will rejoice and pray more earnestly for this interesting class of men, & not forget to give them Bibles & tracts, together with other religious books. Would not pious men in large commercial towns render an interesting service to the sailor, by having a library for seamen, from which a specified number of books might be drawn by the Captain, and by him be returned? Yours, &c. S. HOLMES.

### Revival in South Carolina.

A revival of religion commenced at Robertville, Beaufort District, S. C. in October last; and on the 26th of that month a few were added to the Baptist church. On two other Sabbaths, subsequently to this, as many as thirty-one, on each day, were baptized and admitted to the same church, under the pastoral care of the Rev. Mr. Boyd. The whole number added to this church, from the commencement of the revival to the 1st of April, was one hundred and seventeen.

The revival has not been confined to any particular class or age. Among others, was a girl who was both deaf and dumb. She related her experience by signs, yet in such a clear manner as to give entire satisfaction to the members and spectators.—Backsliders were reclaimed; nine of whom were restored to the fellowship of the church. Several additions have also been made to the Methodist church near Robertville. [Sou. Intel.]

Revival in Mount Desert, Me.—The Waterville Intelligencer contains an account of a revival of religion in Mount Desert, which commenced in December, 1822. Its commencement was attended by the following singular circumstance. A young lady while attending the preaching of God's word, by Rev. Enoch Hunting, in August, 1822, was pricked in the heart. She mourned in secret till December following, when unable any longer to keep silence, she began to warn others to flee from the wrath to come, although she had no hope of herself. Several became alarmed by her conversation, and before any professors of religion knew any thing of the excitement, a number of young people were anxiously inquiring what they should do to be saved. The work became visible during divine worship on the last Sabbath in December. As the fruits 30 have united with the Baptist church, and between twenty and thirty with the Pedobaptist church in Mount Desert. [N. H. Repu.]

We are happy in being able to state that a revival of religion has been experienced in the Methodist church at Waynesburg, Franklin Co. (Pa.) and that about two hundred since its commencement have been added to the church. [Catholic Intelligencer.]

A letter addressed to a gentleman in Boston, dated Panama, Vt. April 29, states that there is a Revival of Religion, at the present time, in that place.

## BOSTON RECORDER.

SATURDAY, MAY 15, 1824.

### COLONIZATION SOCIETY.

Abstract of the Seventh Annual Report, presented at the Supreme Court Room, in Washington, on Friday evening, Feb. 20, 1824.

With the warmest gratitude and invigorated hope, the Board record the events of the last year. Immediately after the publication of their last Report, the Managers proceeded to select emigrants and obtain supplies for an expedition. Dr. Ayres consented to return to Africa, in the brig Oswego, with sixty-one coloured persons, as colonists. At this crisis, most alarming intelligence was received from the Colony. All the tribes in the vicinity of the Cape, strengthened by numerous warriors from the interior, had combined for its destruction. Thirty colonists, however, repelled, on the 8th of November, 800 natives, and on the 1st of December, nearly double that number, with the loss of only four killed and three wounded. After this defeat, the natives consented to refer all matters of difference to the government of Sierra Leone.

This intelligence of the situation of the Colony, was communicated to the persons about to embark in the Oswego. They were told, that before they were trials, perhaps death; yet the Board record it with pleasure, that no change was expressed in the purpose of a single individual.

The Oswego sailed from Baltimore on the 16th of April, and arrived at Cape Monserado on the 24th of May. It was at the commencement of the rainy season, and due preparation had not been made for their reception. A fever soon commenced among them, and eight died. The Board however, are satisfied, that the climate is not unhealthy. Nothing can be more unphilosophical, than to impute to the climate all the diseases which may have occurred, under the influence of other causes, or under the combined influence of all that is unhealthy in the climate, and all that is unfavorable to health in the circumstances of the colonists. One half of the emigrants who landed at Plymouth in the winter of 1820, died before spring. Did this fact prove that the climate of New England is unhealthy. Since the origin of the Colonization Society, eighty-five out of 225 colonists have died or left the Colony.—Forty-six deaths only have been reported. Only twenty of these deaths occurred at Cape Monserado. Of the persons who died at the Cape, four were killed in battle; two were drowned; one perished through his own rashness; one was eighty years of age; four were under four years of age. The Colony was established at the Cape early in the spring of 1822. That eight colonists only should have fallen victims to its climate since that time, is surprising proof of its healthfulness. But it is not certain that some of these might not have lived, even in the climate



prayer meeting, if they had not been exposed to the hardships, which are necessarily connected with the commencement of a new colony. Lieut. Gordon, and eleven sailors of the British navy, went to the assistance of the Colony, when in circumstances of extreme peril. In the midst of their zealous efforts to defend it against the Natives, Lieut. Gordon and eight of his men were attacked with an inflammatory fever and died. Their death, however, is not to be attributed to the sickness of the climate. If it were, why were not the colonists sick at the same time? The causes of this fatal malady are unexplained. The services rendered to the colony by the men who thus perished, are acknowledged as a great benefit.

The services of Capt. Spence, of the United States sloop of war Cyrene, is impossible to estimate too highly. When informed of their sufferings he immediately repaired to Sierra Leone; fitted for sea the schooner Augusta, and hastened to the relief of the colonists at Montserado. He furnished them with supplies & ammunition; built a house for the Agent, and erected a tower of strong masonry work for the defence of the establishment. He was interrupted in his exertions by his own illness and the sickness of his crew. Determined, however, to neglect nothing which might contribute to the results expected by government, he instructed Lieut. Dashiell to take command of the Augusta, with a crew of six white and six colored men, and to cruise in the vicinity of the Colony. The Board deeply regret to state, that Lieut. Dashiell died at Sierra Leone on the 22d of June. This mournful event has deprived the colony of an able officer, and the church of a distinguished Christian. Midshipman R. R. M'Mullen has succeeded him in the command of the Augusta, which still remains on the coast. Mr. Richard Seton, first clerk of the Cyane, who remained for a season at the Colony, to assist the Agent in his arduous duties, was attacked with a fever, and died on his return to the United States in the Oswego. His services and character are gratefully noticed.

During the war between the Colony and the Natives, several children were taken captive from the settlement, who were restored on the return of peace. At the same time an advantageous trade was commenced with the Natives. Since the arrival of Dr. Ayres, the number of buildings at Cape Montserado has been increased, and a system of government adopted, which promises to exert an efficient and most salutary influence. A division of land among the colonists, and withholding rations from all except invalids, must minister every encouragement to industry, the great promoter of virtue, peace, and universal prosperity.

The evidence of public favor which the Board have received during the year, has afforded the highest encouragement. A thousand powerful minds, scattered throughout the Union, are at work for this institution. During the spring of 1823, the Society of Inquiry concerning Missions, in the Theological Seminary at Andover, thought proper to make the Colonization Society a subject of investigation. A committee appointed for the purpose, prepared an able report in favor of the Society, and it was afterwards resolved to appeal to the public in its behalf. Two gentlemen were also appointed to visit Washington, and attend a meeting of the Board in June.

During the deliberations at this meeting of the Board, it was resolved to represent, in a public address, the necessity of an immediate augmentation of the funds; to appoint agents in different States, to solicit contributions and form Auxiliary Societies; and to issue a prospectus for a periodical publication.

The Rev. Chester Wright, of Montpelier, assisted by Mr. Leonard Bacon, of the Theological Seminary at Andover, have excited an interest in the northern churches which the Board trust will be permanent. The Rev. Loring D. Dewey has performed with distinguished zeal and activity for some months, the duties of an Agent in the state of New-York, and has effected the establishment of several Auxiliary Societies. The Rev. Wm. McKenney has been recently employed three months as an Agent, in Delaware, and on the eastern shore of Maryland and Virginia. The recent formation of Auxiliary Societies, in Richmond, Petersburg, and Portsmouth, Virginia, are mentioned by the Board with peculiar pleasure.

Three very respectable societies have also been organized in the District of Columbia. At the session of the Synod of North Carolina, held in Fayetteville in September, it was resolved unanimously, to recommend to each of its ministers, to preach one discourse at least, to each of his congregations, in favour of the Society. Resolutions, expressing the most cordial approbation of the designs of the Society, were about the same time, unanimously adopted by the Synod of Virginia. The great Ecclesiastical bodies of the Episcopal, Baptist, and Presbyterian churches, have given their sanction to the enterprise of the Board.

**Restoration of Captured Africans.**—The Report contains a particular account of the examination and restoration of ten Africans, who were found concealed on board a slave ship in Baltimore.

The general question was put to them severally whether they wished to remain in this country as freemen, or be sent to Montserado, and thence if practicable to their homes; Dorey was the first who was called to answer. He was a chief in his own country; he replied, "I wish to go home, I want to see my father, my wife and children; I have been at Montserado, I live but three days from that place." Barterou answered, "Let me go home; I have a wife, I have two children; I live a morning's walk from Dorey." The next person called was Mousah, the son of a highly respectable chief; he had been living with Gen. Harper, and when asked if he was not disposed to remain and be instructed, and go home hereafter and teach his countrymen, he replied, "General Harper is a good man, he will give me clothes and food, and be kind to me, but he cannot give me my wife and children." When the general question was put to Culangerie, he replied, "Why should I ask this question over and over? I am so used to express myself. Do you not know that I am so dear as a man's home?" Mazze replied, "My mother is living, my father is living, I want to see my family and friends." The answer of Mazze was, "I shall be joyful to go home; I have a father, mother, wife, sister and three children to meet me in my own country." Corree said that he desired to be landed in Africa, & he should soon find his way home. Banah had nearly the same reply. After these eight persons were

examined, they expressed great anxiety to be joined by two of their companions not present.

When they arrived, their companions sprang with exultation to meet them, embraced them again and again, caught them in their arms, raised them from the ground, and continued for half an hour at intervals to embrace and shake them by the hand. Nothing could exceed their joy at being told that they were free, and would sail in a day or two for Africa.

These ten persons thus providentially rescued from perpetual slavery, and made happy in the anticipations of again beholding their native land and of carrying gladness to many a weeping disconsolate heart, owed their deliverance chiefly to the Colonization Society. They have gone home to prove to their countrymen and friends, that white men are not all barbarians, traffickers in human flesh.

These rescued Africans, full of gratitude to their deliverer sailed in the Fidelity for Montserado, in October last; Dr. Ayres had directions to send them home as soon as they arrived.

**Suppression of the Slave Trade.**

The Board express their belief that the slave trade has been carried on to a less extent than formerly, and that few American citizens now share in its gains. The determination of the government, of the United States, to regard the slave trade as piracy, & to neglect no reasonable means of detecting transgressors, has almost, if not entirely restrained this traffic under the American flag.

**Periodical publication proposed by the Board.**—The encouragement given to this publication is, at present, insufficient to justify its appearance, though the Managers are induced to hope that they shall soon be enabled to commence it.

**Disposition of the blacks to emigrate.**

The disposition among this class of persons to emigrate, seems co-extensive with the motives to induce such emigration, and a large number during the last year, have sought the patronage of the Board.

**Departure of the ship Cyrus.**

The ship Cyrus, with one hundred emigrants, from Richmond, Petersburg, and the low country of Virginia, sailed for Cape Montserado in January. Among the emigrants is the Rev. Colston M. Warring, a respectable colored preacher, who after having visited the Colony, now returns with his wife and children, and a considerable number of his affectionate flock.

**Expense of Transportation.**

The average expense of the emigrants in the Cyrus, is twenty-six dollars each.

In conclusion, the Board express the hope, that the time is not remote, when the hearts of all the people in this country, shall be set as the heart of one man, to advance the cause of colonization; when the State Governments, and even Congress shall bring its mighty power to the execution of a plan which the Society most earnestly, but in weakness, endeavours to promote.

**Receipts, \$7020, 94.—Disbursements, \$6739, 22.**

**INTELLIGENCE FROM THE SANDWICH ISLANDS.**

The Christian Advocate for May, contains a letter from Rev. Mr. Stewart, dated Honolulu, Oct. 22, 1823. Mr. S. states, that his journal for six months will soon be sent to America; that the opportunities of sending would be frequent, as there were, at that time, thirty ships and two brigades in the port of Oahu, four or five of which were bound directly home; that the Island of Maui (the station of Messrs. Richards & Stewart) contains 20,000 inhabitants. Mr. Stewart broke the seal of his letter to give information of the first Christian marriage among the chiefs of the Sandwich Islands. The King's mother died, about a month previous to the date of the letter, and was buried as Christians bury their dead, and her husband was married, according to the Christian institution, on the Sabbath previous to the date of the letter. The marriage was in the Mission Chapel, at Lahaina, Maui, by the Rev. Mr. Richards, Oct. 19th, 1823. The name of the chief is Hoapori; the name of his Queen Ka-la-ku-a (Ka-nio). She was one of the queens of the late king Ta-me-a-me-a, and mother of the present favorite queen Ka-me-ha-ma-ru. The King and Queen are particular patrons of the Missionary station at Lahaina.

**PRESBYTERY OF NEW CASTLE, DEL.**

This Presbytery, which consists of 29 ministers, held its annual meeting, at which 22 ministers were present, on the 2d week in April. The Presbytery adopted several important measures.

**Destitute Churches.**—A letter from the Society of Inquiry on Missions in the Theological Seminary of Princeton, requesting such information as to the destitute regions of this Presbytery, as would enable them to prepare a sort of Missionary Map, was received, and committed to Messrs. Ashmead, Gilbert and Ogden, to prepare and forward an answer. As similar applications have been made to every other Presbytery, under the care of the General Assembly, should a careful answer be returned from each, much information would be embodied, not only for the use of the students of this seminary, but for the General Assembly, and other bodies concerned in missionary operations.

**Education of pious young men.**—As the Presbytery has at present 10 or 12 candidates under its care, most of them beneficiaries, and the fund for education is not only low, but in debt, committees were appointed to visit the different churches, to form societies and solicit contributions to this important fund.

**Circulation of religious papers.**—This Presbytery deem the circulation of religious newspapers within their bounds a matter of primary importance. They would gladly see a Weekly Evangelical Publication in every family in the congregations under their care.

**Therefore resolved,** That a subscription paper be laid upon the table of the Presbytery, to ascertain what number of subscribers each minister will use his influence to obtain in his congregation or neighbourhood, for one year.

**Missionary visits.**—The Presbytery formed, within the state of Delaware, thirteen Missionary districts, and designated the members of the Presbytery to visit the different districts.

**SALEM PRESBYTERY, INDIANA.**

Extract of a letter published in the Christian Gazette, dated Millersburg, Ripley County, Indiana, April 10th, 1824.

"I have just returned from the meeting of our Presbytery. This was the first meeting since our (Salem) Presbytery was formed. Every member was present besides a goodly number of elders. All was harmony and love. There are within our bounds, about twenty churches and only six ministers. Many more churches might be formed if they could have preaching. Here are then within our bounds about one hundred and twenty thousand souls, many of whom are famishing for the bread of life, and have none to break it unto them. It would do you good to witness the cordiality with which the minister or missionary is received by these scattered children of the most high God. Almos

every member of the congregation comes forward to shake hands with him as an expression of affection for him, and all are ambitious to entertain him while he remains in the neighbourhood.

**PRESBYTERY OF OHIO.**

This Presbytery held its annual meeting, in April, and received reports from the churches, which did not afford a flattering view of the state of religion within their bounds. A committee was therefore appointed to inquire what means should be adopted by the Presbytery, to promote an increased attention to religion. This committee reported several resolutions, the substance of which is, that the pastors and churches meet for social prayer on the first Thursday of May; that the ministers and elders meet by themselves on some other day, to seek the blessing of God upon the officers of the churches; that it be recommended to the communicants in all the churches to observe a day of fasting and prayer; that all baptized persons, not communicants, in the churches, be invited to meet with the minister and elders for prayer and council; that all persons of the above classes, who are at variance, be earnestly and affectionately entreated to be reconciled to one another. These measures were adopted with great unanimity.

**PRESBYTERY OF HARTFORD, PENN.**

In Mount Pleasant congregation, in addition to the number mentioned last year, twenty-six subjects of the late revival have been added to the church. In New Salem and Long Run, since the last report, forty; and in the congregation in Beavertown, thirty persons have been added to the church.

**PITTSBURG BIBLE SOCIETY.**

The tenth Annual Meeting of this Society was held on the 13th inst. The Report was read, and a collection taken. 157 Bibles and 66 Testaments have been distributed during the last year, and 94 Bibles and Testaments remain in the depository. \$136 have been received, \$45 expended, and \$50 remitted to the American Society. There are in Pittsburgh, besides this Society, a Young Men's and a Female Bible Society.

**UNITED MISSIONARY SOCIETY, RICHMOND, VA.**

This Society held its first annual meeting in Richmond, on the 15th ult. Its officers were appointed from different and distant parts of the state. There are a great number of Directors, among whom are found the most respectable of the clergy and laity. The Family Visitor contains an extract from the Report, by which it appears, that an Agent who was employed one month, succeeded in attaching two or three auxiliaries to the Society. Another Agent, Mr. Isaac Cochran, preached three months in Bedford and Campbell counties, and has since been located there. Rev. Matthew W. Jackson has been located under similar circumstances, in Pittsylvania and Franklin counties. Mr. Clary was employed to labour six months in Portsmouth and the vicinity. No report has been received from him. It does not appear from the article in the Visitor, what is the amount of the Society's funds.

**VERMONT JUVENILE MISSIONARY SOCIETY.**

The receipts from Dec. 3d, 1823, to April 16, 1824, amounted to \$144, 74; the disbursements to \$518, and the compensation for missionary services, to be performed before the next annual meeting, will exceed the sum in the treasury about \$500. In addition to these facts, says the Woodstock, Vt. Monitor, the destitute churches in the state never had more raised expectations of help than at this moment, when the Directors do not feel warranted in incurring any additional expense.

**ORPHAN ASYLUM IN NEW-YORK.**

From the last Report it appears, that the number of beneficiaries is 158; the whole number admitted in eighteen years, 514. During the past year, ten girls and 14 boys have been admitted; twenty-three boys and thirteen girls have either been apprenticed or placed in families. The girls have knit 136 pair of stockings, made 1121 garments, 100 sheets, and 37 bed quilts. The boys have committed to memory of the Bible, 8881, and of hymns, 3103 verses; the girls of the Bible, 4805, and of hymns, 6208 verses. The children have heretofore been uncommonly healthy, but during the past year three have died, thirty-nine have had the whooping cough, and twenty-four a remittent fever. The average annual expense of each orphan does not exceed \$30.

**THEOLOGICAL SEMINARY OF THE SOUTH.**

The Southern Intelligencer of May 1, contains the circular address of the Presbytery of South Carolina, in favour of this institution, and the Constitution of the Seminary which was adopted at Wilmington Church, S. C. April 3, 1824. In the conclusion of the circular, the Presbytery says, "influenced by motives purely evangelical, without a sectional feeling or sectarian jealousy, we have determined to solicit the patronage of a generous public in aid of a Seminary, at which literature, science, and theology, may be made accessible to every youth, who aspires to usefulness, either in the church or state. The Constitution, which will be given next week, provides, that the Seminary shall be called the Classical, Scientific, and Theological Seminary of the South, and that it shall be located in the District of Pendleton, S. Carolina.

**WASHINGTON COLLEGE, VA.**

The first public commencement was held on the 21st ult. and the exercises are said to have been gratifying to a respectable audience. The degrees were conferred; but the number of young gentlemen who were graduated is not mentioned.

**SAUGUS SEMINARY.**

Mr. Emerson, having returned from the South with improved health, would inform his patrons, that he proposes to recommence the operations of his Seminary on the ensuing Wednesday. Having procured a telescope, air pump and other apparatus, he hopes to render his instructions upon Natural Philosophy more interesting and beneficial the ensuing season, than formerly. May 12.

**Our Colleges and Academies.**—We have seen remarked that no intelligence has been received that a revival of religion exists in any College or Academy in the United States. Should not Christians plead with earnestness that God would pour out his Spirit upon these highly important institutions?

[N. H. Repository.]

Mr. JAY WHITE, Assistant Post Master, Amherst, Mass. is appointed Agent for the Boston Recorder, and will receive payments, and transmit names of new Subscribers.

**INTERESTING WEEK IN NEW-YORK.**

The following is a list of the Anniversary meetings during the 2nd week in May.

**Peace Society.**—The New York Peace Society, hold their regular meeting on Monday evening, Sunday School Union Society.—The New York Sunday School Union Society, on Tuesday, the 11th inst. The scholars assemble in the Park at 3 o'clock, P. M. and proceed thence to the Circus where the usual exercises take place.

**United Foreign Missionary Society.**—The United Foreign Missionary Society on Wednesday evening, 7th Anniversary. Among the speakers designated for the occasion, is the venerable SACHARIESA, Chief of the Tuscarora tribe of Indians, and Guy Chert, an Indian youth from the school in Cornwall, Conn.

**American Bible Society.**—The eighth anniversary of the American Bible Society, on Thursday morning, 13th inst. at the City Hotel. Address from the President; annual report, and other exercises as usual.

**Presbyterian Education Society.**—The sixth anniversary of the Presbyterian Education Society, on Thursday evening. Annual report. Addresses from the Hon. De Witt Clinton, Vice President, from the Rev. Dr. Griffin, of Williams College, the Rev. Dr. Nott, of Union College, and other distinguished gentlemen.

**United Domestic Missionary Society.**—Anniversary on Friday evening. Annual report, and several addresses. There are now sixty-seven missionaries employed by this society, chiefly within the limits of the State of New York; who labour continually to bring the blessings of the gospel to those who would otherwise be left to the evils of Sabbath-breaking and irreligion.

**Jews Society.**—The American Society for meliorating the condition of the Jews, in the City hotel, on Friday evening, the 14th inst. at 7 o'clock P. M. Annual report, & a collection. Addresses from Rev. Dr. Griffin, president of Williams College, the Rev. Sereno E. Dwight, of Boston, the Rev. Dr. Proudfit, of Salem, the Rev. Mr. Summerfield, of New-York, Rev. Mr. Sandford, of Brooklyn, (L. I.) and Mr. Zadig and Mr. Primker, converts from Judaism.

The Rev. Dr. Rice was in New-York last week soliciting aid for the Theological Seminary in Virginia.

**INSTALLATION.**—May 6, Rev. JOSEPH MC ELROY was installed as Pastor of the Scotch Presbyterian Church in Cedar Street, New York. The Rev. Wm. D. Snodgrass preached the sermon.

**ORDINATIONS.**—April 28th, Rev. ALEXANDER PHENIX, was ordained pastor over the 2nd church and society in Springfield. Sermon by Rev. Dr. Romeyn, of New York.

April 14th, Rev. AMBROSE EDSON was ordained over the First Trinitarian Church and Society in Brooklyn, Conn.

The Corner Stone of the Meeting-house erecting on Wilshire-street, for the use of the "Twelfth Congregational Society of Boston," was laid on Monday. An address was made on the occasion by George Bond, Esq. and prayers offered by Rev. Dr. Lowell.

**Liberality.**—Mr. Sheldon Clarke of Oxford, in addition to his late donations to Yale College of five thousand dollars, has given one thousand more, to be appropriated to the establishment of a scholarship.

**Washington College.**—This new seminary, after much controversy, has been located at Hartford.

The Rev. Dr. Mason, President of Dickinson College, has offered his resignation of that office, but retains it until a successor can be appointed.

**POLITICAL.**

**FOREIGN.**

French and English papers into April have been received in New York.

A good understanding appears to exist between the British and French Cabinets on the affairs of Spain, and the South American States.

The Slave Trade bill had passed both Houses of Parliament, and received the King's assent. Advances from Madrid, state that an order has at length been published, granting a general pardon to all the military of the Constitutional armies, with an exception that none of them are to reside at Madrid, nor to inhabit the royal palaces.

The last accounts from Portugal represent that country as in great commotion. The Prime Minister had been assassinated, and Marshal Beresford dismissed. The people were irritated against the U. States for the sentiments in the President's Message.

The rupture between England and Algiers, is stated to have been amicably arranged.

The reduction of the Russian and Austrian armies is regarded as a strong indication of a long continued peace in Europe.

It is reported, that the viceroy of Egypt has declared himself independent of the Porte, and ordered his lieves to return home.

Lord Byron has made the tour of the Morea, and reconciled the insurgent chiefs.

**New York, May 7.**—The news from Greece by the last arrival, is of the most flattering kind.—Independently of the revolt of the Pacha of Egypt, we have the most encouraging picture of the prospects of the Greeks in an article (from a paper newly established in Greece, the Greek Chronicle) printed at Missolonghi.

Calcutta papers to the 9th of January have been received at this port. Great distress prevailed among the natives, from a scarcity of grain, caused by the destruction of the crops. Madras and the surrounding country was in a state of famine; parents were abandoning their children in despair, several of whom had died of starvation.

A subscription for the Greeks has been commenced at Calcutta, and up to the 8th of January, 18,764 sicca rupees had been subscribed.

A subscription, amounting to near 70,000 rupees (of which the Governor General gave 20,000) has been made in India, to encourage the establishment of Steam Packets between Bengal and England. A premium of 50,000 rupees is to be given for the two first voyages, either by the way of the Red Sea or Cape of Good Hope.

**From Brazil.**—The Emperor of Brazil having taken measures to collect the sentiments of the cities and towns of the Empire on the new Constitution projected by him, has received a large number of Addresses, approving the same, and requesting that it may be the Constitution of the Empire. It has since been proclaimed as such. The government is monarchical, and hereditary in the reigning family; and, as usual, the Roman Catholic is the established religion of the State. Other religions are tolerated.

Pernambuco was restored to tranquillity on the 7th of February.

**DOMESTIC.**

**The Oage Indians.**—As a nation have publicly disavowed the act by which five or six white men were murdered, who were hunting on their war ground. The missionaries among them speak in the most decided terms of the good disposition of the Indians.—Ohio pap.

**Fire in New Castle.**—A subscription has been opened in Washington, for the relief of the sufferers by the late extensive fire in New-Castle.—The loss is officially estimated at \$100,000.

A letter from the Hon. Mr. Van Dyke, a senator of Delaware, in Congress, inviting the consideration of the City Council in Boston to the distresses occasioned by the late destructive fire is referred to a Committee.

**Small Pox in York, Me.**—We understand that the small pox has lately broken out in the town of York, in York county, and has spread to an alarming degree. Five or six persons are reported to have died with it, and nearly twenty more were sick. We understand that some had died before the disease was known to be the small

pox, and the people generally attended their funerals. But few of the inhabitants having been vaccinated, it is feared they will suffer very much from the ravages of the small pox. They have sent to this town for vaccine matter. [Portland Argus.]

**Greek Fund.**—The Committee, in New York, have transmitted to Baring, Brothers & Co. in London, £6600 sterling or \$31,932. Being the whole amount in the hands of the Treasurer. The various swords, pistols and munitions which have been received by the committee, will be forwarded to Leghorn, by the first convenient opportunity.

The Musical Society of Philadelphia are about to erect an elegant edifice for their purposes, to cost \$20,000.

**Caution to Stage Drivers.**—A verdict of \$500 has been recently obtained for injuries received by the upsetting of a Stage. The action was brought against Joseph Hunt, and others, proprietors of a line of stages between New York and Albany.—Rev. Ira Ingraham, the prosecutor, was seriously injured, having his collar bone fractured, and otherwise severely bruised. It was clearly proved the accident was owing to the carelessness of the driver.

The Rochester N. Y. paper announces that packet boats daily depart east and west on the Canal, and the fare is so good and cheap that no one who consults economy can now afford to travel on foot.

**CONGRESS OF THE U. S.**

**IN SENATE.**—From April 30, to May 6.—Numerous private bills were presented and acted upon, each day. No subject of public interest engaged the attention of the Senate, except the Tariff bill, in which various amendments were made, and it is still under discussion.

**IN THE HOUSE.**—Same week.—A great number of private bills occupied the attention of the House on Friday and Saturday. On Monday, the report of the Committee, concerning a recess, was ordered to lie on the table.

Mr. Hamilton from the Military Committee, reported a bill to authorize the settlement of the Massachusetts claims. The Committee recommended that, in all cases where the Militia of the State of Massachusetts were called out in conformity with the desire of an officer of the General Government, or to repel actual invasion, or under a well founded apprehension of invasion, during the late war, the claim of the State for such militia services be allowed, provided the number of troops so called out were not in undue proportion to the exigency. The committee likewise recommended, that the claims of Massachusetts for militia services not comprehended in the above description of cases, be disallowed. The Report was referred to a committee of the whole.

On Tuesday, the bill "concerning invalid pensioners," with the amendments of the Senate thereto, striking out the names of part of the pensioners, was taken up.

**Post Office Department.**—The bill reducing into one, "the several acts for establishing and regulating the Post-Office Department," was discussed in committee of the whole.

On Thursday, the Resolution of Mr. Cocke, calling on the President for information in respect to Fortifications, was adopted.

The House went into committee on the bill to create Five Millions of Stock, to provide for the awards under the treaty of Spain of 1819. Ordered to a third reading.

The President of the United States, has approved the act appropriating \$30,000 for the purpose of procuring the necessary surveys, plans, and estimates, to be made of the routes of such roads & canals as he may deem of national importance.

**DEATHS.**

In Boston, Mrs. Lucy Everett, widow of the late Oliver E. Esq. of Dorchester, aged 56; Rosina A. Clark, 53, daughter of Mr. W. C. of the Theatre; Sybil Stone; Catharine Grady, 4; Mary Patis 31; James H. Osgood, 41; Dea. Wm. Delano, formerly of Hanson, 87; Major Nathan Parker, 55; Mrs. Ann White, 80; Mr. Samuel Spear, 63, a revolutionary soldier; Mrs. Sarah Payson, 81, late of Winchendon; Mr. William Dodd, 69.

In Cambridgeport, Mr. John Weld, 41.—In Salem, Miss Jane Jeness, 22; Mr. Walter Frice Bartlett, 31; Mr. John Clemmons, 35; Mrs. Sarah Orme, wife of Mr. William O. Jr. 26.—In Dartmouth, Mr. Jesse Mosher, 78.—In New Bedford, of small pox, William Lewey, a coloured person, 28; Mrs. Alice Howland, 54, wife of Mr. Joseph H.—In Braintree, May 10, Mrs. Sarah, wife of Mr. Lemuel Vazie, 79.—In Saugus, Capt. Richard Mansfield 51.

In New Haven, Conn. widow Thankful Grannis, 92.—In Warrtown, Conn. Mr. Nathan Woodward 94.—In New York, Mr. Amos Davis, Jun. 43, formerly of Groton, Mass.—In Belfast, Mr. Robert Houston, Esq. 61.—In New Orleans, Mr. Samuel S. Grant, of Boston, 23; Mr. James Gray, of New Hampshire, 40.—In Plattsburg, James Kent Platt, M. D. professor of the institutes of surgery in the University of Vermont.—In St. Thomas, Mr. Zachariah Long, Jun. of Harwich.

In Providence, Mr. George Adams, of Dedham, 33; killed instantly by the kick of a horse.

**MASSACHUSETTS MISSIONARY SOCIETY.**

THE annual meeting of the Massachusetts Missionary Society will be held in Boston, at Park-Street Vestry on Tuesday the 25th inst. at 10 o'clock A. M. The annual Sermon will be delivered in the Old South Church by the Secretary, at half past 7 o'clock in the evening of the same day, after which a collection will be taken to aid the benevolent objects of the Society. The Trustees will meet in the Vestry at nine o'clock A. M.

SAMUEL WALKER, Sec'y.

**BLAIR'S COMMON THINGS.**

Fourth Edition, Revised. JUST published at JAMES LORING'S Bookstore, No. 2 Cornhill. Price 12 1-2 cents single, \$1, 12 per dozen, the First Catechism for Children, containing Common Things necessary to be known at an early age. By Rev. David Blair, author of the Grammar of Philosophy, &c. With the addition of several useful articles, adapted to the capacities of children; a catechism relative to the American Revolution; and a sketch of the history and customs of nations, &c. &c.

N. B.—The above little book needs no higher recommendation than the assertion of the fact that the Boston publisher has printed about twelve thousand copies within 3 years, and that it is increasing demand. May 15.

**JAY'S FAMILY PRAYERS.**

JUST Received, and for sale by LINCOLN and EDMARDS, a supply of Jay's Family Prayers, Price one dollar.—Also for sale, Jenk's Prayers, Prayers for Children, &c. &c.

**PRINTING PAPER.** Prices \$2.75.—\$3.25.—\$3.50, and \$4.00 per Ream. Also, superior qualities Letter Paper and Writing Paper.—Quills, 25 cts. per hundred.

**HYMNS.**

REGULAR HYMNS, on a great variety of Evangelical subjects and important occasions, with Musical directions, for all the varieties of appropriate expression. By SAMUEL WILLARD, Minister of the first church in Deerfield. For sale by Richardson and Lord, No. 75 Cornhill.



## POETRY.

## THE MOURNER'S RELIEF.

By MOORE.

Oh, thou who dry'st the mourner's tear,  
How dark this world would be,  
If when oppress'd and wounded here,  
We could not fly to thee.

The friends who in our sunshine live,  
When winter comes are flown;  
And he who has but tears to give,  
Must weep those tears alone.

But thou wilt heal that broken heart,  
Which, like the plants that throw  
Their fragrance from the wounded part,  
Breathes sweetness out of woe.

When joy no longer soothes or cheers,  
And e'en the hope that thaws  
A moment's sparkle o'er our tears,  
Is dimmed, and vanished too;

Oh, who could bear life's stormy doom,  
Did not thy wing of love,  
Come, brightly waiting through the gloom,  
A peace-branch from above?

Then, sorrow touched by thee, grows bright,  
With more than rapture's ray,  
As darkness shows us worlds of light  
We never saw by day.

## MISCELLANY.

## ON THE ENCOURAGEMENT WHICH THE INTERSESSION OF CHRIST AFFORDS TO PRAYER.

When I consider how defective, how mean, and how defiled are the most solemn of my devotional services, I might well despond of their being any way acceptable to the Deity, or procuring for me any communication of his mercy and favor, were it not for the peculiar way of access and acceptance revealed. Not only my previous character as an offender, but the offences contained in acts of worship, might suffice to defeat my hopes. If a petitioner were to approach the most exalted, benevolent, and venerable of men, without manifesting any due impression of his dignity and excellence; if he were visibly and audibly to manifest the contrary, by unseemly gestures, and by wandering, incoherent, and even disgraceful expressions, mingling in every part of his professed supplication; if that supplication, though not a precomposed form, were evidently in many of its parts, mechanical; a sort of half-conscious exercise of memory, combined with vague desire; while the mind was chiefly occupied with the irrelevant and often base imaginations, which seemed interposed as insults to the majesty and patience of the hearer;—what should we augur of the reception and success of such a suppliant? Would not the servants or the friends of the personage addressed, be ready to remove the intruder unanswered, except by reproof? But my addresses to One who is more august and venerable than any created being, have often corresponded to this description, and have always, more or less, partaken of this character. For thoughts and feelings not vocally expressed, are quite as substantial and apparent before the Omniscient God, as those which are uttered; they form, undeniably, as real a part of the action of the mind during any act of worship, as the confessions, petitions, or adorations, verbally pronounced. What then would be the texture and series of my prayers, if all the ideas and emotions which arise during their continuance, were to be submitted to the view of others and, my own, as they unquestionably are to the view of Him "that searcheth the hearts?" Would not the irreverent confusion and impious intermixture of things sacred and profane, solemn and trivial, spiritual and carnal, be enough to mortify the pride of a Stoic, and confound the self-righteousness of a Pharisee? If such a copy of the acts of my soul during secret devotion, could be faithfully noted down and set before me, it would certainly confirm, in a most humbling manner, my conviction of spiritual weakness and depravity, and might justly induce despair of such services being well-pleasing to God; were it not for the consoling and cheering assurance that Jesus "ever liveth to make intercession for us;" that "we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, though without sin." It is in this belief alone, that I can, or ought to, "come boldly to the throne of grace;" but with this belief, notwithstanding the experience and the foresight of exceeding imperfection and unworthiness in my offerings, I may "have access with confidence."

Shepherd's Thoughts.—Eclectic Rev.

## SUFFER NOT THE PRESSURE OF PUBLIC ENGAGEMENTS TO CONTRACT UNDESIRABLE THE EXERCISES OF PRIVATE DEVOTION.

"A man can receive nothing except it be given him of God." What success, then can the Christian minister be warranted to expect, either in his studies, in his visits, or in his public discourses, unless he devoutly & earnestly seek the blessing of Him on whom all depends? How mistaken, then, and short-sighted are the views which would lead him to depend much on his intellectual efforts, and little on his devotional exercises;—which would induce him to prolong the former by unduly curtailing the latter. Although we are not to be heard by the Father of mercies by virtue of vain repetitions, yet it is to fervent, persevering, and importunate prayer that spiritual blessings are promised. Might not our prayers be much more fervent were our minds and hearts yielded more vigorously, and for a more ample portion of our time to the devotional reading of the word of God, to the musings and meditations which the Scriptures are calculated to suggest, and to the direct efforts of the heart to enjoy intimate communion with our God? Ought we not to feel the excitement and encouragement arising from the numerous promises which the Scriptures contain, of the gift of the Holy Spirit? Are we not greatly wanting in wisdom, when we do not plead these promises with the utmost ardor of soul, and the most lively confidence of faith? What was it that gave to the apostles of the Saviour, and to the primitive propagators of the Gospel, their peculiar elevation of spirit and sanctity of character, and success in exertion? and what was it which has produced the eminent piety and extensive usefulness of uninspired ministers of more recent periods, and of our own day, but the copious effusion of divine influences—the unction of the Holy Spirit? Let then the minister of the sanctuary daily & earnestly ask it, & he shall receive it; let him perseveringly seek it, and he shall obtain the heavenly gift; for if we, being evil, know how to give good gifts to our children, much more will our heavenly Father give the Holy Spirit to those who ask him. Let the young minister reflect much on the habits of communion with God, which distinguished David and Daniel and Paul. Let him consult the biography of the most eminent Christians and the most useful ministers. Let him trace the admirable alliance and intimate affinity of intellectual effort & devotional dependence. Let him remember that at one period of his life the ever-active Luther devoted three hours in the day to the duty and delights of prayer. Let him think of such men as Dr. Cotton Mather, who in the midst of his multifarious and arduous engagements as a pastor and an author, retired six times every day for the purpose of communion with God; and although he may not feel the necessity of strictly imitating their example, let him at least endeavor to imbibe their devotional spirit.

Mental Discipline.—Evang. Mag.

Whoever is eager to find excuses for vice and folly, will feel his own backwardness to practice them much diminished.

## THEOLOGICAL GLEANINGS.

As soon as pride is humbled enough, not to enter into controversy with God about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—Venn.

Ministers, are, in general, apt to make too wide a distinction between seekers and believers. A man must have some degree of Saving Grace and of true Faith, before he can seek Christ in earnest.—Madan.

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—Pike & Hayward.

Prove your conversion, and you need not doubt of your election.—Alien.

Faith takes God at his word, and depends upon Him for the whole of salvation. God is good, and therefore he will not,—He is true and faithful therefore he cannot,—deceive me. I believe he speaks as he means, and will do what he says.—Mr. Ryland, Sen.

Either exercise your graces, or Satan will exercise your corruptions; as one bucket descends another rises.—Gurnal.

Many plead for those opinions and notions upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint, about justification, than all the wrangling disputes of learned men.—T. Coles.

Go to dying beds;—there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can tell you, what a blessing it is to have the King of terrors converted into a messenger of peace.—Hervey.

## SELECT REMARKS.

Occupation.—The advantage of indispensable occupation, is never more unequivocally evinced than in cases of heavy calamity. The apparent aggravation of an evil, will not unfrequently be found to constitute, in fact, the source of its most effectual relief. The situation of a widowed female, left in needy circumstances with a large family, is often less truly deplorable than that of an opulent and childless dowager, who, in the absence of other objects of interest and attention, has leisure and every accommodation for pampering her sorrow, and of nursing dejection until it ripens into derangement. Children in the former case, are, indeed, heavy weights hanging upon the mind of the mother; but like the weights pulling upon the machinery of a clock, they are necessary to keep it in motion.

To Hypochondriacs.—To be always considering "what we should eat, and what we should drink, and where withal we should be clothed," is most likely to mean of provoking its attack. A man who is continually feeling his pulse, is never likely to have a good one. If he swallow his food from the same motive as he does his physic, it will neither be enjoyed nor digested so well as if he eat in obedience to the dictate of an uncalculating appetite.

The hypochondriac who is in the habit of weighing his meals, will generally find that they lie heavy on his stomach. If he take a walk or ride, with no other view than to pick up health, he will seldom meet with it on the road.

Nothing, surely, can be more idle and absurd than to waste the whole of our being in endeavors to preserve it; to neglect the purposes, in order to protract the period of our existence. REID.

Brief Hints to Parents.—Good manners add lustre to virtue. Their object is to oblige and pay proper attention to others. In order therefore to inspire children with such a disposition, we should endeavor early to infuse the spirit of that precept, "Honor all men;" and teach them, that kindness and civility are due to all; that a haughty, positive, or contemptuous manner, is not only ill bred, but unchristian, and especially, or those in inferior stations in life. To these they should never be suffered to behave with haughtiness, nor even to speak with a commanding tone of voice; as it will have a direct tendency to cherish pride and self-importance. It is also necessary to guard children against vulgar habits, as loud talking and laughing. Whispering in company does not comport with good manners, and mimicry is the favorite amusement of low minds. Speaking, when it interrupts reading or conversation, and the habit of contradicting others, are improper, and should be checked.

Good wishes for a Son.—Dr. Aikin wishes his son a sound and athletic frame, a strong and independent mind, a habit of estimating things by the standards of truth and justice, of making truth the great object of his researches, and of respecting himself too much to be dazzled by artificial splendor, or awed by arrogant presumption.

The way to be happy.—How much it would conduce to our happiness to be select in our friends and books,—to choose them both for their good sense and good knowledge,—to be contented with a small but certain income,—to have no master but few servants,—to be without ambition, envy, avarice, or a law suit,—and to preserve our health by exercise, instead of medicine.

Are not the different degrees of moral worth and intellectual proficiency the only really important distinctions among mankind? This estimate of things, however, is very far from being the practical one in any country. Fortune, place, the power of serving, or gratifying, in particular modes are every where treated as deserving of more honour and attention. The homage is small that is paid to mental culture and the social & domestic virtues in humble or powerless stations. Yeoman.

Humility is the source of true meekness. To be meek towards others we must renounce ourselves. He who thinks nothing due to him, will not think himself neglected.

Whenever I spy a fault in another, I am determined to look for two in myself.

In a mixed company let your conversation be guarded; for, without intending it, you may say something which a person present may consider as personal, and for which you may be obliged to make an apology.

A man should neither choose to be a hermit nor a bohemian: Human nature is not so miserable, as that we should be always melancholy, nor so happy that we should be always merry.

## LITERARY.

The Slavery of the West India Colonies delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, Ancient and Modern. By J. Stephen, Vol. I. 8vo. 12s. Butterworth & Son, London.

This volume commences with a preliminary chapter, showing the necessity and importance of describing the state in question, together with the general plan of the work. The author then proceeds to describe the slavery of the colonies considered as a legal institution—the origin and authority of the Colonial Slave Laws—the persons subject to slavery—the relation between the slave and his master—the relations of slavery as a party to any civil suit—wrong from which a slave cannot obtain legal redress—the testimony of slaves not admissible. The relation of slavery to the Police and Civil Government—benefits withheld—education neglected—obstacles to religious instruction—slaves tried in a manner inconsistent with the humanity of English laws—slavery in respect of its commencement and dissolution—sources of slavery—modes of enfranchisement, &c. [Lon. Evang. Mag.]

## SUMMARY.

## GENERAL PROGRESS OF EDUCATION.

The following facts are gathered from the Eighteenth Report of the British and Foreign School Society.

England.—The Male and Female central schools, in London, receive, one 500, and the other 800 scholars. These schools are always full, and numbers are waiting for admission. Since their establishment in 1796, 22,026 children have been admitted, and many of them are now discharging the active duties of life. Of the eight Madagascan youth placed at the central school, at the expense of government, one is dead, the others are diligent and successful. Thirty persons have been trained the past year for teachers. The whole number of schools in London formed in the British system is 57 containing upwards of 9000 children. About 300 are formed, in other parts of the kingdom.

Scotland.—In the Highlands are 35 schools, containing 1524 scholars under the patronage of the Lverness Education Society.

Ireland.—A kindred society, in Ireland, has under its patronage 727 schools, containing 51,437 besides 17 schools formed in jails. The Hibernian Society has 628 schools for children, containing 64,267 scholars; and 103 for adults, containing 6824 scholars. The Baptist Irish Society provides for 90 schools, and 7000 scholars.

France.—The present number of schools cannot be ascertained. Government has opposed them. Some have been discontinued, others formed. The schools in Paris maintain their high character. Those in Bordeaux and the south of France are flourishing.

Spain.—Government favours the system of mutual instruction. Schools have been established at Madrid, Valencia, Seville and Cadiz.

Netherlands.—The schools in the Netherlands are thought to be in a prosperous state.

Italy.—The beneficial effects of the system of mutual instruction are still enjoyed in Italy. There are 28 schools in Tuscany, said to be in a flourishing state.

Genoa.—Besides the original school for 230 boys and the school for girls, a new stone building has been erected at the expense of nearly \$9,000, for 320 boys.

Malta.—The Roman Catholic priest, Camilleri, has opened a school for adults, in addition to his other schools for boys and girls, at Castle Zejtun—and all are going on well.

Ionian Islands.—Schools have been introduced into all these islands. In Santa Maura alone, are 12 schools, providing instruction for a population of 12,000 souls.

Russia.—A model school for 200 boys has been established at Petersburg, to which the Emperor grants \$7,000 per annum. A school established, last year, for foreigner contains 200 scholars.

India.—More than 20,000 native children are receiving education from the various Missionary Societies. The Benevolent Institution at Calcutta is educating nearly 500 christian children.

Africa.—Six masters have been sent to the Cape of Good Hope. They receive support from the Government.

At the Isle of France, suitable buildings are preparing for a model school.

West Indies.—More than 6000 children are receiving education under the care of Missionaries.

Madeira.—A school has recently been established for the education of the poorer classes.

SOUTH AMERICA.—Schools have been established at Monte Video, at Santa Fe, and in many neighboring cities and towns. Four schools are opened at Santiago. They are established also in Mendoza, San Juan, Valparaiso, and Coquimbo.

At Lima, a school society has been formed under the express patronage and direction of government, and at its sole expense. A similar provision was made in the commencement of the last year, for the province of Chili.

MONTREAL.—A Model School has been opened by the British and Canadian School Society and contains, at least, 169 children.

Bible Societies in Ireland.—Each county in Connaught has now its Bible Society; and many persons who live day by day upon scarcely any thing but potatoes, subscribe their penny a week for the Bible; not a few of whom are Roman Catholics.

In London, the Committee of the Marine Bible Society visited, in a single year, 4000 vessels, and state their belief, that not a single sailor, who enters the port of London, fails of having an opportunity to supply himself with the word of God, through the instrumentality of their Society.

Lawrence, S. C. Bible Society.—This Society was formed in June last, at which time a supply of fifty Bibles and one hundred Testaments were ordered from the American Bible Society. These were received on the 28th of August, accompanied by a donation from that body of fifty Bibles and fifty Testaments. Such has been the success attending the labours of this Society, that it was necessary at the meeting of the board in January, to order an additional supply of ninety Bibles & fifty Testaments.

HOMILY SOCIETY IN PHILADELPHIA.—This society, which is connected with St. Paul's Church, held its annual meeting week before last on Monday evening. The Society has distributed 100,000 pages of Tracts during the last year, and has recently received curious specimens of the publications of the London Prayer Book and Homily Society, consisting of translations of the Liturgy and Homilies into Hindostanee, Chinese, Arabic, and Modern Greek. The receipts and expenditures of the Society and the time when it commenced its operations, are not mentioned.

In Philadelphia, \$40,000 have been given for a lot of land on which to build another Roman Catholic Church.

Praiseworthy Example.—Elbert Henderson, Esq. of N. York, has presented to the Apprentices' Library of that city, one hundred and twenty volumes, being his second donation, selected by a committee, at his request, from Eastburn's extensive collection of books.

## MAINE MISSIONARY SOCIETY.

The whole amount of receipts, including life memberships, acknowledged in the last report, (exclusive of the annual collection) was \$606. Deduct from this sum the amount received from Portland, and there will remain about 473 dollars. Of this sum 209 was collected from the towns of Hallowell, Augusta, Bath and Winthrop.

Colonization Society.—The Managers of the Richmond and Manchester Auxiliary Society have ordered that the committees, appointed to solicit subscriptions and donations, report their proceedings to the Board on the 12th of May. It is also stated by the Managers, that twenty-six persons of color are ready to go from Richmond to Liberia, when money sufficient to pay the expenses of the voyage is subscribed.

## CONCILIATORY.

North and South.—Mr. Custer at the 7th anniversary of the American Colonization Society, addressed the meeting at considerable length in favour of the objects of the institution. Respecting the prejudices which exist in the Northern section of the Union against the South, he said:—"They have not forgotten that Southern men were at their side when they braved the Canadian mow, and scaled the bulwarks of Quebec. Then we were only confederated states, now we are one nation, one family." He passed a warm eulogium upon the Southern character, and solicited the people of that part of the Union to their distinguished blessings and happy condition. "But

would they not dispense these blessings? Did they not feel for the condition of the South, so opposite in many respects to their own? Could they forget the heights of Cambridge, where they saw the hunting shirt of the South coming up to their aid, and heard the voice of their brethren hailing the spark of freedom that Northern hands had kindled, and crying out—"Go on, we are coming to support you." [South. Int.]

West Indies.—The views of the British Government on the long agitated subject, the amelioration of the condition of the slave population of the Colonies, have been fully detailed in the speeches of Earl Bathurst and Mr. Canning, and in a draft of an order in Council relating to Trinidad. The captured Colonies, beginning with Trinidad, are to be the first subjects of the plan; and it is to be left to the Legislative Assemblies of the others to tread in the same path upon their own convictions. The outline of the projected improvements is, the abolition of the punishment of female slaves by the whip. As to males, the whip is no longer to be borne by the driver into the field, not employed as a stimulus to labor, but used only in punishment of misbehaviour, proved and recorded.—Provision is to be made for the religious instruction of slaves, by the establishment of two Bishops, with an additional number of clergy. Provision is to be made for regular and legal marriages. In the sale of slaves, families are not to be separated, and the property of the slave is to be protected by law. Saving banks are to be established, to receive the deposits of the slave, and proper guards for their safety. The testimony of slaves, who have certificates of their religious instruction from a minister, is to be received in all civil cases, except when the master's immediate interests are not concerned, and in all criminal cases, except when the life of a white person is involved. The slave is to be allowed to purchase his own manumission or that of his wife or children. [Lon. Cour.]

Important Discovery.—Professor Olmsted, of the University of North Carolina, has ascertained that a fine illuminating gas may be obtained from cotton seed. The product of gas from a bushel of seed, is more than double the average product of the same quantity of New Castle Coal, and greatly exceeds that in illuminating power. It partakes of the purity and splendor of gas from oil, with which substance indeed, this seed is known to abound.

The experiments already made induce the belief, that among all substances hitherto tried for gas illumination, this article will be found the most eligible, especially for southern cities, where cotton seed can be obtained at a very trifling expense; and the idea is suggested that this article may possibly become of considerable value for exportation. The vast quantity of seed, amounting to many millions of pounds, that annually accumulate in our cotton districts, forming a pile almost useless and sometimes noxious, would, it is thought, afford materials for illuminating every city in the United States. It is expected, that Mr. Olmsted will shortly make public his experiments and scientific results on this subject. [Gaz.]

Vaccination.—A circumstance recently took place in the hospital in Providence, which corroborates the opinion of its efficacy. A person with the small pox was landed from a sloop from Baltimore, together with a passenger who had never had the disease. The former was very sick, the latter was immediately vaccinated and remained with him. A nurse attended the sick person, having an infant with her who had never had the small pox, but was also vaccinated immediately, and remained with its mother. The vaccine matter prevailed, and neither of the two were in any way affected with the symptoms of small pox.

The Jews.—The New-York National Advocate contains a letter from Mr. George B. English, dated at Constantinople, Jan. 5, to the editor of that paper, giving an account of the political organization of that portion of the Hebrew nation inhabiting the Ottoman empire, where, according to this letter, "the republican principles communicated by Moses more than three thousand years ago to the chosen tribes, are still in almost as much force as ever." The Jews in Turkey, live more isolated than anywhere else, inhabiting particular quarters of the cities, and governed, as to all their internal relations, by their own magistrates and laws. The number of the Hebrews at Constantinople, is supposed to be about 100,000.

## IDOL MANUFACTORY.

The following Chinese Advertisement is extracted from a paper published in Canton, China.

"I, Achau Tea Chinchew, a lineal descendant of Goup Boi Roche Chinchew, the celebrated sculptor and carver in wood, who through his unremitted studies to promote rational religious worship, by the classical touches of his knife and chisel, has been honored by Emperors, Kings, and Rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters, Nollekens and Bacon. Achau Tea Chinchew is now in possession of casts from the most approved models and Elgin marbles; he is ready to execute to order, idols from twelve feet high, well proportioned, down to the size of a Marmoset monkey, or the most hideous monster that can be conceived to inspire awe or reverence for religion. My charges are moderate: for an Ourang Outang, three feet high, \$700; ditto Rampant, 800; a Sphinx, 400; a Bull, with a hump and horns, 650; a Buffalo, 800; a Dog, 200; ditto couchant, 150; and an Ass in a braying attitude, 850. The most durable materials will be used. Of statuary, granite, brass and copper, I have provided sufficient to complete orders to any extent.—Terrible wood shall never disgrace a deity made by my hands. Posterity may see the objects of their fathers' devotions unshaken by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims; the price will be appropriate to the size and weight.—Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided that one half the expense be first paid, and the remainder secured by any respectable house in Canton."

Indian Shrewdness.—When General Lincoln went to make peace with the Creek Indians, one of the Chiefs asked him to sit down on a log; he was then desired to move, and in a few minutes to move farther; the request was repeated till the General got to the end of the log.—The Indian said, "move farther," to which the General replied—"I can move no farther." "So it is with us," said the chief, "you have moved us back to the water, and then ask us to move farther."

New-Orleans, April 8.—Murder.—Yesterday towards 12 o'clock, an individual named Omphrey, lately a workman in Messrs. Kelly & Bell's coopers shop, pursued a number of persons in the Suburb St. Mary, reached Chartres street, entered Mr. Most's barbers shop, where there was nobody but a coloured boy aged about ten years, seizing a razor wounded that boy most severely, and was about cutting him to pieces when some of the neighbours came to his relief and secured the assassin, who was brought to the Mayor's office after having himself received several wounds and bruises in trying to prevent his being arrested. The boy is so dreadfully mangled, that it is supposed he will die. The assassin who is considered to be mad, was committed by the Mayor until further examination, after his own wounds had been dressed.

Commutation of sentence of Death.—Rebecca Preston, sentenced to execution at Baltimore for

the murder of her infant child, has had her sentence commuted by the Governor of Maryland to imprisonment at hard labor for ten years, one twelfth of which is to be passed in solitary confinement in the cells.

Thomas Jones, convicted of murder, on board the brig Holkar, and Jans Peres, a Spaniard, convicted of piracy, have been sentenced to be executed in New York, on 11th June.

Duelling punished.—At the Rockland county circuit, last week, Messrs. Dunlap and Allen, principals, and Messrs. Dickey and Youle, seconds, were tried for being concerned in a duel nearly a year since. They were severally found guilty.—Dunlap, who sent the challenge, was fined \$300;—Allen, who accepted it, was fined \$250;—and the two seconds \$50 each. [N. Y. P.]

On the 29th March, a duel was fought in Jamaica, between two young midshipmen of the U. S. ship John Adams, in which one of them was wounded through both thighs. Two of the parties were apprehended by the civil authority, but were delivered up to the order of Com. Porter, on receiving information that the wounded person was in no danger.

## DEATHS.

In England, Capt. George Ralph Collier, K. C. B. of the Navy. He is said to have committed suicide in a phrenzy, in consequence of some severe strictures on his official conduct, in "James' Naval History," in allusion to the escape of the American frigate Constitution, and her prizes the Cyane and Levant, from Port Praya, during the late war from a squadron commanded by Capt. Collier.

In Paris, Louisa-Adelaide de Bourbon, Conde, 67, sister of the Prince of Conde, who is now the only survivor of the Bourbon Conde branch of the House of Bourbon.

At Rome, March 19th, Miss Bathurst, a niece of Lord Bathurst, was riding on the banks of the Tiber, when her horse made a false step, & fell with his rider into the river, which was at a place of great depth, and she was drowned.

At Quincy, 26th ult. Miss Caroline Matilda Smith, aged 16.—A few evenings before her death, while sitting at a window, a person unobserved touched her arm suddenly and caused her to start. Her involuntary effort was so great as to cause a rupture of a blood vessel, which terminated her life.

Mrs. Hannah Stone, of Alexandria, D. C. an amiable, respectable and interesting lady, in consequence of the excessive ill treatment from one, of whom, by the ties of both God and man, she should have received any thing else, has been driven to the awful crime of suicide, which she committed on Friday night last, at the steam boat wharf,—leaving behind her a family of small children, one of whom is but three months old.

## ALDEN'S SCHOOL BOOKS.

JUST published and for sale by JAMES LORING, No. 2 Cornhill, price \$1.75 per dozen. The Sixth edition of Alden's Spelling Book, Volume First. Containing a Selection of words in common use, arranged and divided in such a manner, as will lead the learner to a right pronunciation. Together with a variety of Lessons for Reading. At above, Alden's Reader, Fifth Edition, being the Third Part of a Columbian Exercise.—In the press.—The Tenth Edition of Alden's Spelling Book, Volume Second.—N. B. Mr. Alden's School Books are very extensively used and have received the decided approbation of some of the most competent judges. May 3.

## SUNDAY SCHOOL GLEANINGS.

CONTAINING Brief Memoirs and Interesting Anecdotes, of Sunday School Children.—"In the morning now thy seed, and in the evening withheld not thine hand; for thou knowest not when shall prosper, this or that." Eccles. XI. 6. "Come ye Children, hearken unto me, I will teach you the fear of the Lord."—From the 23 London edition.—By a Sunday School Teacher. One half the proceeds arising from the sale of the above will be appropriated in aid of Sunday School instruction. For sale by R. P. & C. WILKINS, No. 2 Cornhill Square. May 3.

## PRONOUNCING TESTAMENT.

JUST published, and for sale by LINCOLN & EDMANES, 53 Cornhill.—A new and beautiful edition of the Stereotype Pronouncing Testament, for the use of Schools. Some copies are printed in a fine paper, and ornamented with a copper-plate frontispiece. BIBLES, elegant for the Pulpit, Quarto, Octavo, School, and Pocket, in great variety of bindings, and at low prices, for sale as above. May 8.

DORR & HOWLAND, have in press and will publish in the course of this month a volume of "Short Missionary Discourses, or Monthly Concert Lectures." By Enoch Pond, A. M. Pastor of the Church in Ward, Mass. The above Discourses may be had at their Bookstore in Worcester, and at the Bookstores in Boston, by Election week. May 1.

## NEW-HAMPTON ACADEMY.

THIS Institution affords peculiar advantages to young men preparing to enter Colleges, more particularly if they wish to economize in their expenses. Also to parents who wish to educate their children in the country; the situation being in the highlands of New-Hampshire, on the Merrimack river, twenty-five miles above Concord, is very healthy. The Stages from Boston, Salem, Newburyport and Portsmouth pass it through Concord.

Students, who wish to fit for College, are admitted at any time; and there are frequent vacancies for those who wish to procure an English education.

Board.—One Dollar per week, in respectable father's families.—Tuition.—Three Dollars per quarter, for each student without distinction. Preceptor, GEORGE RICHARDSON, A. M. Trustees, Stephen S. Mayson, Joshua B. Drake, John Harper, Jeremiah Putney, Nathaniel North, Peter Hannaford, jun., G. Richardson, Esq. Officers.—Overseers, Hon. John Mooney, of Meredith; Rev. Robert Fowle, of Holderness; Rev. Thomas Perkins, of New-Hampton; Hon. Moses H. Bradley of Bristol; Mr. John K. Simpson, of Boston, Mass. Of either of whom inquiries may be made, either personally or by letter. May 1.

## EXHIBITION OF UNITARIANISM.

JUST received, and for sale by JAMES LORING, No. 2, Cornhill, price 10 cts. single, and 60 cts. per dozen. An Exhibition of Unitarianism, with Scriptural Extracts. "The main object of this tract, is to bring before the public, in as short a compass as possible, the views of Unitarians in regard to those leading doctrines of the gospel in which they differ from Orthodox Christians. To prevent all charges, and all danger of misapprehension, it was thought expedient to present those views in the very words of their own standard writers, both European and American. In making these extracts, it has been the intention to select only such as convey the same meaning when detached from the context, as when read in connection with it." April 24.

## MUSIC TUITION.

M. S. P. TAYLOR, organist of the Old South Church, returns his sincere and grateful thanks to those Ladies and Gentlemen who have patronized him, and begs leave to inform those who may wish to engage him in the profession, that he still continues giving Lessons on the Piano-Forte, Singing and the Organ, together with other Boss, either in town or country. Application to be made at his place of residence, No. 6, Poplar-street.

P. S. For the benefit of Ladies in the country, who may wish to take lessons, he has accommodated one or two with board at his house, where they can have the privilege of Piano-Forte. He has just received an English made PLANO-FORTE, for sale, warranted. March 8.